

And Heaven and earth awa hae past,  
 These lang syne saints  
 Shall find baith Deil and Hell at last  
 Mere pious feints.

The upright, honest-hearted man  
 Who strives to do the best he can,  
 Need never fear the Church's ban  
 Or Hell's damnation,  
 For God will need nae special plan  
 For his salvation.

The ane wha feels our deepest needs  
 Recks little how man counts his beads,  
 For righteousness is not in creeds  
 Or solemn faces,  
 But rather lies in kindly deeds  
 And Christian graces.

Then never fear, wi' purpose leal,  
 A head to think, a heart to feel  
 For human woe, for human weal,  
 Nae preaching loon  
 Your sacred birthright e'er can steal  
 To Heaven aboon.

Tak tent o' truth and heed thee well,  
 The man who sins mak's his own hell,  
 There's nae worse deil than himsel,  
 But God is strongest,  
 And when puir human hearts rebel  
 He hauids out longest.

ROBERT BURNS.<sup>1</sup>

### A WORLD'S RELIGIOUS CLASSIC.

Mr. Albert J. Edmunds has at last given us a real English translation of the immortal verses of the *Dhammapada*,<sup>2</sup> a translation that rigorously adheres to the original, yet is couched in robust and idiomatic English. The *Dhammapada*,

<sup>1</sup> This poem comes to me through the courtesy of a Scotch gentleman of high position in the banking world. He received it from a countryman of his, and the poem purports to be an unpublished production of Robert Burns's muse. But my authority, while leaving me at liberty to use the poem, requested me not to mention his name for the reason that he has his grave doubts as to the authenticity of the verses. The poem is too good to have remained so long unpublished. There is no doubt that upon the whole the language is that of Burns, but its resemblance is so close that it is more likely that of a clever imitator compiling Burns's most characteristic expressions than of Burns himself. In spite of these doubts it seems not impossible that the poem is genuine. The ideas certainly are in harmony with Burns's convictions.

Can any of our Scotch readers give us light on the subject?

P. C.

<sup>2</sup> *Hymns of the Faith (Dhammapada)*: Being an Ancient Anthology Preserved in the Short Collection of the Sacred Scriptures. Translated from the Pāli by Albert J. Edmunds. Chicago: The Open Court Publishing Co. 1902. Pages, xiii, 110. Price, cloth, \$1.00 net (4s. 6d. net).

to use Mr. Edmunds's own words, is an "ancient anthology of Buddhist devotional poetry and was compiled from the utterances of Gotamo and his disciples; from early hymns by monks; and from the poetic proverbs of India."

In the original Páli and Sanskrit, or in the various other languages of the Asiatic nations, these sacred hymns have for centuries been recited in Buddhist monasteries and homes from Ceylon, Siam and Burmah to Afghanistan and Tibet, and from Turkestan across the entire breadth of Asia to the coasts of China and Japan. "If ever," says Mr. Edmunds eloquently, "an immortal classic was produced upon the continent of Asia, it is this. Its sonorous rolls of rhythm are nothing short of inspired. . . . No trite ephemeral songs are here, but red-hot lava from the abysses of the human soul, in one of the two of its most historic eruptions. These old refrains from a life beyond time and sense, as it was wrought out by generations of earnest thinkers, have been fire to many a muse. They burned in the brains of the Chinese pilgrims, who braved the blasts of the Mongolian desert, climbed the cliffs of the Himálayas, swung by the rope-bridge across the Indus where it rages through its gloomiest gorge, and faced the bandit and the beast, to peregrinate the Holy Land of their religion, and tread in the footsteps of the Master. Verses were graven on the walls of august temples at the command of Hindû emperors who abolished capital punishment, mitigated slavery, and established hospitals for men and animals, under the sway of this marvellous cult; and by Ceylon monarchs whose ruined reservoirs, as large as lakes, astonish us among the wonders of antiquity. And to-day, after twenty centuries of Roman and Christian culture, they have won the admiration of Europeans and Americans in every seat of learning, from Copenhagen to the Cambridges, and from Chicago to St. Petersburg."

"And," remarks again Mr. Edmunds, concerning his rendering, "while sticking to an almost literal translation, I have tried to convey some flavor of the original by using an archaic and poetic style. Perhaps it is too ambitious a wish to hope to naturalise in English this Buddhist Holy Writ, as the King James version has naturalised the Christian; but if I fail some one else will succeed."

Much to this success Mr. Edmunds has certainly contributed, and it will be due largely to his great pains if the work comes to enjoy in English the enlightened popularity that it deserves.

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## BOOK REVIEWS AND NOTES.

COMMONWEALTH OR EMPIRE. A Bystander's View of the Question. By *Goldwin Smith, D. C. L.*, Emeritus Professor of Cornell University. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, 82. Price, 60 cents.

Mr. Goldwin Smith, formerly professor in Oxford, Eng., and afterwards the occupant of a professorship of history in Cornell University, is one of the most distinguished of modern publicists. His historical essays have been universally signalled by their breadth of view and their elegance, while *Outlines of the Political History of the United States* for a long time stood alone in its impartiality. Professor Smith's present views, therefore, on the great subject now agitating American political thought are deserving of attentive consideration.

Looking as a bystander upon our political troubles, Professor Smith sees the paramount issue of American politics, not in the question of the monetary standard, but in the question of commonwealth and empire. "Shall the American Re-